

ریکاری کی تباہ کاریاں

DESTRUCTION OF SHOWING OFF (OSTENTATION)

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

DESTRUCTION OF SHOWING OFF (OSTENTATION)

Excellence of Salat-‘Alan-Nabi

The Master of Madinah, the Source of comfort to our hearts and minds ﷺ has splendidly mentioned: *‘أَوَّلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَى صَلَاةٍ’* Indeed, he who recites Durood upon me the most, will be closest to me, on the Day of Judgement. (Jami’ Tirmizi, vol. 2, pp. 27, Hadis 484)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The renowned commentator of Quran, Mufti Ahmed Yar Khan Na’eemi رَحْمَةُ اللَّهِ الْعَوْنِي has stated in the interpretation of this aforementioned blessed Hadis, ‘The most peaceful person in the Hereafter will be the one, who would be in the company of the Blessed Rasul ﷺ. The source of obtaining this blessed companionship of our Beloved Prophet ﷺ is the recitation of Durood Shareef in abundance. Through this blessed Hadis, we came to know that the Durood Shareef is the best of virtues; all virtues are the source of attaining Jannah but this virtue is the source of attaining the companionship of the Beloved and Blessed Prophet ﷺ.

حشر میں کیا کیا مزے وار فتگی کے لوں رضا لوٹ جاؤں پا کے وہ دامنِ عالی ہاتھ میں

(Hadaiq-e-Bakhshish, pp. 104)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan in order to reap rewards, let’s make good intentions. The Blessed and Beloved Prophet ﷺ has stated: *‘نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ’* The Intention of a Muslim is better than his action. (Al-Mu’jam-ul-Kabeer, pp. 189, Hadis 5942)

Two Madani pearls

- No reward is granted for any good deed without a good intention.
- The more virtuous intentions one makes, the greater he will be rewarded.

Intentions of listening to Bayan

- Lowering my eyes, I will listen to the Bayan attentively.
- Instead of sitting against a wall etc., I will sit in Attahiyyat position as far as possible with the intention of showing respect the religious knowledge.

- I will make room for others by folding my hands and limbs and by moving away slightly.
- If someone pushes me, I will remain patient and avoid staring, snapping, and arguing with him.
- When I hear **صَلُّوا عَلَى الْحَبِيبِ**, **أَذْكُرُوا اللَّهَ**, **تُؤَبُّوْا إِلَى اللَّهِ**, etc., I will reply loudly with the intention of gaining reward and encouraging the uttering person.
- After the Bayan, I myself will approach other people for making Salām, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Intentions of delivering a Bayan

- I also make intention that I would deliver speech (Bayan) in order to seek the pleasure of Allah **عَزَّوَجَلَّ** and for reaping the reward.
- I will deliver my speech (Bayan) by reading from a book of a Sunni scholar:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Translation from Kanz-ul-Iman: ‘Call towards the path of your Lord with sound planning and good advice.’

(Part 14, Surah An-Nahl, verse 125)

بَلِّغُوا عَنِّي وَلَوْ آيَةً

Translation: Convey from me even if it is a single verse. *(Sahih Bukhari, Hadis 4361)*

- I would follow these aforementioned commandments by calling people towards righteousness and forbid them from committing evil deeds.
- Whilst reciting poetry or speaking Arabic, English, or pronouncing difficult words I will focus my attention on the sincerity of my heart. That is to say, I will avoid delivering my speech with the intention to impress the audience with my knowledge.
- I will encourage the people to travel in Madani Qafilahs, practice the Madani In’amat and to join the ‘Ilaqai Daura for Nayki ki Da’wat (area visit for calling towards righteousness’).
- I will avoid laughing and prevent others from laughing as well.
- In order to develop the habit of protecting my eyes from sins I will, as far as possible, keep them lowered.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani pearls of speech (Bayan)

Dear Islamic brothers! I am indeed privileged to deliver some Madani pearls about the internal and destructive epidemic ‘showing off (Ostentation)’. first of all, I will give a narration with regards ‘ostentation’ commonly known as “showing-off”, thereafter a few Quranic verses and Ahadis condemning ‘Ostentation’ together with its definition, few examples, method of identification of this epidemic, Shar’i ruling about it will be discussed. Thereafter the cure, you will be informed of the treatment of this epidemic. Then I will also put forward further suggestions. In the end it will be my privilege and good fortune to present Madani pearls on the Sunnah of wearing shoes, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

Four names for ostentatious person

It is stated on page 16 of a 165-page book named ‘Ostentation’ (in Urdu) published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: A person humbly asked in the court of our Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, ‘What will help attain salvation on the Judgment Day?’ The Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** replied: ‘Do not be dishonest with Allah **عَزَّوَجَلَّ**.’ Then he humbly asked, ‘How can a person be dishonest with Allah **عَزَّوَجَلَّ**?’ The Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** responded, ‘It is like that when you carry out an act commanded by Allah **عَزَّوَجَلَّ** and His Prophet (**صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**) your aim is to seek the pleasure of others, rather than Allah **عَزَّوَجَلَّ**, therefore, protect yourself from ostentation, as it is a Shirk (associating partner with Allah **عَزَّوَجَلَّ**). On the Day of Judgement, the ostentatious person will be called out in front of people with four names i.e. ‘O evil person! O deceitful person! O disbeliever! O the one in loss! May Allah **عَزَّوَجَلَّ** spoil your deeds and destroy your rewards therefore, there is no share for you today. O deceiving one! Go to seek your reward from that person for whom you used to perform your deeds.’

(Az-Zawajir ‘Aniqtiraf-il-Kabair, vol. 1, pp. 68)

O sincerity! Where are you?

Dear Islamic brothers! We should also learn this lesson from the above mentioned narration that the one performing deeds in order to show off to people will regretful and deeply ashamed on the Day of Judgement. Firstly, Nafs and satan do not let us perform good deeds and if we do succeed in performing any good deed after making hard efforts, then Nafs and satan exert their full pressure to nullify our efforts and make our worship unacceptable. They cause us to make such mistakes in our worship that results in causing only loss, or after worship cause us to have desire for recognition of our actions for name and fame. Whether anyone talks about our good deeds or not, we without any Shar’i reason reveal our good deeds ourselves to others and do not abstain from self-praise, thus falling into the trap of ostentation set by Nafs & satan. For example, someone says that he fasts every year in the months of Rajab, Sha’ban and Ramadan (though the fasts of the month of Ramadan are obligatory and he discloses his supererogatory fasts of two months, in order to increase the weight of his ostentation that he observes fasts for three months every year i.e. he observes fasts in the months of Rajab, Sha’ban and Ramadan **وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ**).

Or some claim: ‘For so many years, I have been observing fasts every month on the three “White-nights” (Ayyam-e-Bayz) (i.e. 13, 14, and 15th of lunar date)’. Some mention the number of Hajj they have performed and some mention the quantity of ‘Umrahs. Somebody says: ‘I recite so-and-so number of Durood every day; I have been doing the Wird of *Dalail-ul-Khayrat* for so many years. I recite the Holy Quran to such and such extent; I donate such and such amount of money to so-and-so Madrasah. In short, we unnecessarily disclose our Nawafil, Tahajjud, Nafl fasts and other acts of worship unnecessarily. Alas! O sincerity! Where are you? (Ifadaat: Ameer-e-Ahl-e-Sunnat **وَأَمَّا تَبَرَّكَ كَأَنَّهُمُ الْعَالِيَةِ**)

نفسِ بدکار نے دل پہ یہ قیامت توڑی عملِ نیک کیا بھی تو چھپانے نہ دیا

(Saman-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Loss of deeds

Dear Islamic brothers! Please listen to a few blessed verses regarding this, as a call towards righteousness with the intention motivate us to protect and be protected from ostentation. Surely, the unwise ostentatious people who prefer this world to the Hereafter lose the reward of their deeds. Therefore, it is stated in part 12, Surah Hood, verse 15:

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾

Translation from Kanz-ul-Iman: Whoever desires the life of this world and its adornment; We shall give them the full reward for their deeds in it, and not make any reduction in it.

In the exegesis of this blessed verse, Sayyiduna Ibn-e-Abbas رضي الله تعالى عنه has stated that ostentatious people are given rewards of their good deeds in this world and they are not inflicted with any bit of cruelty. *(Tafseer-e-Tabari, vol. 7, pp. 13)*

Allah عَزَّوَجَلَّ says in another blessed verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٣﴾

Translation from Kanz-ul-Iman: ‘O you who believe! Do not invalidate your charity by boasting of favour and causing injury - like one who spends his wealth for people to see, and does not believe in Allah and the Last Day; his example is similar to that of a rock covered with dust and hard rain fell on it, leaving it as a bare rock; they shall get no control over (or benefit from) anything they have earned; and Allah does not guide the people who disbelieve.’

(Part 3, Surah Al-Baqarah, verse 264)

Regarding this Verse, Sayyid Muhammad Na'eemuddin Muradabadi عليه رحمته الله الهادي has stated: ‘The way a hypocrite does not aim to get the pleasure of Allah عَزَّوَجَلَّ he wastes his wealth by spending it on ostentation, similarly you should not waste the reward of your Sadaqat by expressing your favours and hurting others. This blessed verse is a paradigm of the acts of hypocritical ostentatious person, like a rock covered with dust and when hard rain falls on it, it leaves it as a bare rock; the same is the condition of the hypocrite. Apparently, it seems that he has performed good deeds but all these deeds will become invalid on the Day of Judgement because they were not performed for the pleasure of Allah عَزَّوَجَلَّ.’

(Khazain-ul-'Irfan, part 3, Al-Baqarah, Taht Al-Ayah 264)

Dear Islamic brothers! Just ponder, what will happen on the Day of Judgement, everyone would be worried about their own deeds and in that critical situation, someone's book of deeds is handed to him and he realises that many of his many good deeds have become invalid only due to ostentation, what would be his condition then? How sad and frustrated would he be upon the deeds which he considered the means of

salvation in the Hereafter! But now, on the critical Day of Judgement, nothing is left of all the deeds. The earning of his whole life lost. He always felt reassured that he had plenty of good deeds in his lifetime but on the Day of Judgement he would be standing hopeless and wistful. Therefore, it is important that we ponder over our deeds whilst living in this world and get rid of this horrible and terrible plague of ostentation. We should ponder over our deeds, whether or not they are being performed to show off. Do we perform good deeds for the pleasure of Allah ﷻ or for worldly riches, money, fame or any other worldly benefits? We perform pious actions well and properly in the presence of people but what happens to us in seclusion? Is not it due to ostentation?

Therefore, pondering over your deeds start reforming yourself from today, otherwise tomorrow on the Day of Judgement, there will be nothing but sorrow and embarrassment. If you are unable to make up your mind to ponder over your deeds or you are worried as to how to do it or what will have to do for it then you should not be worried about it at all. Simply join the company of only those people who know how to make accountability of deeds. Seek such a Madani environment where fellows are taught that how they can make accountability of their deeds.

Remember! Environment plays a vital role in the matters of reforming and training. If the environment is not changed, then all the efforts of reforming and training may go in vain. One of the best means of acquiring excellent and virtuous company environment is the Madani environment of Dawat-e-Islami, in particular, travelling with Madani Qafilahs and acting upon Madani In'amat. Certainly, by the blessings of travelling with Madani Qafilah, you will get the opportunity of acting upon Madani In'amat and making accountability of your past sins by means of observing Fikr-e-Madinah every day. Furthermore, you will repent of your past sins and will make up your mind to avoid them in future.

اچھی صحبت ملے، خوب برکت ملے
چل پڑو، چل پڑیں، قافلے میں چلو
کُفر کی کالکیں، دور ہوں ظلمتیں
آؤ کوشش کریں، قافلے میں چلو
بے شک اعمالِ بد، اور افعالِ بد
کی چھٹیں عادتیں، قافلے میں چلو

(Wasail-e-Bakhshish, pp. 671-672)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ostentatious deeds are not accepted

Dear Islamic brothers! Ostentation is a dangerous epidemic that affects the soul of good deeds so badly that good deeds are not accepted in the court of Allah ﷻ due to this curse. Let's listen to the destructions of ostentation in the light of blessed Ahadis:

Five blessed Ahadis in connection with 'sincerity'

1. The Blessed and Beloved Prophet ﷺ has stated, 'When any nation adorn themselves with pious deeds meant for the Hereafter just to get status for the purpose of worldly gain, then their abode is Hell.' (Jami'-ul-Ahadis, vol. 1, pp. 183, Hadis 1169)
2. The Greatest and Holiest Prophet ﷺ has stated, إِنَّ اللَّهَ حَرَّمَ الْجَنَّةَ عَلَى كُلِّ مُرَائٍ 'i.e., Allah ﷻ has made Jannah Haraam upon ostentatious people.'

(Jam'-ul-Jawami, Iis-Suyuti, vol. 2, pp. 242, Hadis 5329)

3. Amir-ul-Mu`minin, Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ once saw Sayyiduna Mu’az Bin Jabal رَضِيَ اللهُ تَعَالَى عَنْهُ weeping, and asked the reason. Sayyiduna Mu’az رَضِيَ اللهُ تَعَالَى عَنْهُ replied that I have heard this Hadis from Blessed Rasul صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ، ‘إِنَّ أَدْنَى الرِّيَاءِ شِرْكٌ’ i.e., *Minor ostentation is also Shirk.*

(Al-Mustadrak, vol. 4, pp. 306, Hadis 5231)

4. The fragrance of Heaven can be smelled from the distance of 500 years but the one who desires the world with the deeds of Hereafter will be denied this blessing. (Kanz-ul-‘Ummal, vol. 3, pp. 190, Hadis 7489)
5. The most Renowned and Revered Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever performs deed for obtaining fame, Allah عَزَّوَجَلَّ will humiliate him; whoever performs deed for showing off, Allah عَزَّوَجَلَّ will punish him.’ (Jami’-ul-Ahadis, vol. 7, pp. 44, Hadis 20740)

بنا دے مجھ کو الہی خلوص کا پیکر قریب آئے نہ میرے کبھی ریا یا رب!
اندھیری قبر کا دل سے نہیں نکلتا ڈر کروں گا کیا جو تو ناراض ہو گیا یا رب!

(Wasail-e-Bakhshish, pp. 68)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Have you seen! How abominable and bad is the act of ostentation, as virtuous deeds are not accepted due to it. One who is involved in ostentation does not attain Heaven. He will be humiliated on the Day of Judgement. Owing to the ostentation, a good deed becomes rejected as a result no reward will be given for them, instead the deeds performed to show off causes Allah’s عَزَّوَجَلَّ displeasure.

On page 890 of 1286-page book ‘Ihya-ul-‘Uloom’ 3rd edition, published by Maktaba-tul-Madinah the publishing department of Dawat-e-Islami: Sayyiduna Imam Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي has stated that Sayyiduna Qatadah رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘When a person commits an act of ostentation, Allah عَزَّوَجَلَّ says to angels, ‘Look at him, he is trying to mock Me.’ For example, a servant remains in attendance in the king’s court all the day long, as part of his duty, but, his intention behind this duty is to see the maid of the king or his slave girl which is an insult to the king because he did not attain closeness to the king in order to serve him but instead he desire is just to see the maid or his slave. Thus, there is nothing worse than a person worshiping Allah عَزَّوَجَلَّ only to show off to a His slave who has no power over his gain or loss.’ (Ihya-ul-‘Uloom, vol. 3, pp. 890)

Dear Islamic brothers! Indeed the epidemic of ostentation is extremely destructive; therefore it is absolutely necessary to remain protected from it. We, should therefore, before carrying out any action, contemplate over the intention in our heart, lest that deed becomes useless due to ostentation. Let’s learn the definition of ostentation so that we can understand it properly and develop the ability to easily protect ourselves.

Definition of Riya [ostentation]

On page 66 of the book ‘Call towards righteousness’, comprising of 616-pages, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, Ameer-e-Ahl-e-Sunnat ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has mentioned: ‘To worship with any intention other than the sole pleasure of Allah عَزَّوَجَلَّ.’

In other words, ostentation is to worship with the intention of impressing people with that worship so that the ostentatious person can acquire financial benefit or favours from them or be praised by them or be considered pious or treated with respect by them. (Az-Zawajir, vol. 1, pp. 76)

Examples of ostentation

Dear Islamic brothers! It is indeed a very sensitive matter that the slightest slip in intention can easily make a person intending to carry out a pious act slip and plunge the good deed into the destructive pit of ostentation. Let's listen to some examples of ostentation from page 73 of the excellent book of Ameer-e-Ahl-e-Sunnat **دَاعِيَتُ بَرَكَاتِهِمُ الْعَالِيَةِ** named '*Call towards Righteousness*' (Nayki Ki Da'wat) 1st edition so that we can learn how ostentation could be hidden in our actions. We sometimes mention it openly and do not pay any attention to it nor do we have the mindset to protect ourselves from it. Therefore some examples of ostentation are being presented listen attentively and try protect yourself from them. Keep in mind that ostentation is a deed based solely on intention, therefore, the examples presented here even though they are categorised as ostentation but in some instances the rules could change in accordance to the difference in intentions.

19 Examples of ostentation

1. To learn the art of the recitation of Quran to impress people so one can be called a good Qārī.
2. To maintain voice pitch [i.e. the rise and fall of voice] and other rules of recitation during Ijtimā'āt according to the number of attendees so that they will get impressed.
3. 3. To use demeaning words on oneself such as a sinful or worthless person etc. so that people will consider one a humble-natured person, praising one's humility.
4. To meet people warmly and politely so that people will consider one a sociable and well-mannered person.
5. To wipe tears from eyes, when weeping during Du'a etc. in the presence of others, so that people will get the impression that he is wiping tears to avoid ostentation.
6. To say such sentences to impress others as: I am very fearful of sins, I am in constant fear of losing my faith, what will happen in the dark grave, how can I face accountability on the Day of Judgement! etc.
7. To utter such sentences to give the impression of asceticism and piety as: I avoid meeting the rich and renowned people.
8. To have a sad look on the face or say consoling sentences to those in trouble so that people will consider one a kind-hearted and sympathetic person.
9. To hold rosary beads in ones hands in such a way, and make it evident to people, or keep on moving ones lips for others to hear the sound, or to recite Durood or Wazifah so that people will consider one a pious person.
10. To ensure in public the acting upon Sunnah properly, when eating, drinking, standing up or sitting etc. only in the presence of others, so that people will consider one a steadfast follower of Sunnah whilst ignoring practicing of Sunnah when alone.
11. To eat less, when in a gathering or in the presence of others, so that people will get impressed and consider him as a person that practices eating less and a steadfast follower of Sunnah.
12. To disclose one's own virtuous deeds to someone and then request that person not to relate them to others in order to impress that person so that he will consider him a sincere person not wanting his deeds to be revealed to others.
13. To perform I'tikāf in Ramadan so that one can eat food for free, at Sahri and Iftārī which is usually provided for.
14. To relate one's own religious services to others so that they will consider him a zealous preacher, acknowledging him as a great religious personage.

15. To inform others that one is an Imam or religious teacher offering one's services free of charge so that they will get impressed and honour him.
16. If a person who is a religious student or a Hāfiz of Quran or an Imam or a Muazzin or a preacher etc. expresses his religious status whilst purchasing something or hiring someone for a paid work so that the latter will give him a discount or will not take money from him, is an indication of ostentation.
17. To include admonitory quotes, captivating parables and nice Madani pearls in the book or booklet one is writing, with the intention of being admired and appreciated.
18. To tell people the number of performed Hajj and Umrahs, the amount of daily recitation of Quran, all the observed fasts in Rajab and Sha'ban and other Nafil fasts, Nafil Salah and Salat-'Alan-Nabi recited in abundance so that people will admire him and treat him with respect.
19. To stay silent or communicate in sign language or in writing in the presence of others so that people will consider one a serious and quiet person and an observer of the Madani guard to tongue whereas, roaring with laughter when in home or with one's close friends.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ponder over the definition of ostentation and its examples

Dear Islamic brothers! Ponder over the definition of ostentation once again while keeping the examples in your mind. Worshipping with intention other than the seeking pleasure of Allah ﷻ is called ostentation. As if to assert pre-eminence over others in worship; drawing praise, admiration and honour or having intention of acquiring gifts, food, sweetmeat, envelope of money or suit by carrying out any virtuous act etc., are the forms of ostentation. Hubb-e-Jah, i.e., 'Love of fame and honour' has also been mentioned in the examples as the love of fame and honour is the major reason of ostentation.

Remember! The foregoing examples of ostentation are aimed at motivating the listener and reader to detect ostentation in only their own deeds, not in those of others. Ostentation is, in fact, related to the heart and not everyone can be aware of the intentions in the hearts of others. Therefore, one should never have a bad suspicion about a Muslim by suspecting him to be involved in the evils described in the examples. To have a bad suspicion [about a Muslim] is a Haraam act leading to Hell. Similarly, to look for someone's sins, to search signs of ostentation in him and to reveal his faults to others in order to defame him are all Haraam. The aim of presenting these examples is that we check our virtuous deeds ourselves as the hidden ostentation enters into a good deed slower than the pace of an ant and ruin that deed entirely. It's a fact, that the pleasure, lying in ostentation does not lie even in delicious foods and wealth but from refraining from this pleasure is extremely essential because it can lead one to Hell.

Therefore, if anyone suspects even a bit of ostentation in any of his deeds, he should fearfully repent of it as the Holy Prophet ﷺ has stated, 'Without doubt, there is a valley in Hell from which Hell seeks refuge four hundred times daily. Allah ﷻ has prepared this valley for those ostentatious people from the Ummah of Muhammad who are the Hafiz of Quran, give charity for [anything or anyone] other than Allah ﷻ, perform the Hajj of the house of Allah ﷻ and travel in Divine path.' **الْأَمَانُ وَالْحَفِيفُ**

(Al-Mu'jam-ul-Kabīr, vol. 12, pp. 136, Hadis 12803)

بچالے ریا سے بچا یا الہی تو اخلاص کر دے عطا یا الہی

(Nayki ki Da'wat, part 1, pp. 73-79)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Cure your disease & do not abandon good deeds

Dear Islamic brothers! Think carefully, how terrible and dangerous is the act of ostentation that desire to acquire a little fame or praising and false self acquired respect of this world and publicizing of one's deeds for the sake of getting a few coins may plunge one into the valley of Hell on the Day of Judgement; that valley from which Hell itself seeks refuge. Therefore, it is better to focus only the pleasure of Allah عزَّوَجَلَّ while performing deeds rather than concerning oneself in view of pleasing others. Overcome by the tricks of satan and Nafs-e-'Ammarah (the uncontrollable spirit prone to evil) if anyone indulges in ostentation assuming it something impossible to avoid with these excuses; how do I foil the tricks of Nafs-e-'Ammarah? How do I get out of this dangerous trap of satan? Sometimes such types of people instill this notion in their mind that if they can't carry out the acts of virtue without ostentation then it is futile to carry out the good deeds. Thus, they get away from carrying out virtuous deeds gradually and turn away from good fortune. So, all these type of Islamic brothers are requested to cure this epidemic while doing their accountability. Disregarding any disease after considering it incurable is not a sign of wisdom; on the contrary, the more serious is the disease, the greater care it requires. As ostentation is an internal epidemic, therefore, treatment is the most viable solution rather than neglecting it; if a fly sits on one's nose then it is the fly which is removed, not the nose. So the virtuous acts should not be abandoned with the fear of ostentation but try to get rid of ostentation.

Ruling of ostentation

A renowned exegetist Hakeem-ul-Ummat Mufti Ahmad Yar Khan عَلَيهِ رَحْمَةُ اللَّهِ الْكَافَّةِ has stated, 'Remember that ostentation does not render worship unlawful (that is, offering Salah with ostentation will not be deemed as not performing it), however, there is a risk of such worship being not accepted. If an ostentatious person sincerely repents of ostentation, it is not Wājib for him to repeat it as Qada, the worship he performed with ostentation but rather the unaccepted ostentatiously performed worship will also be accepted by the blessings of repentance. It is very rare to be fully free from ostentation. What one should do is to make Du'a to be protected from ostentation without giving up worship for fear of being involved in ostentation.

(*Mirat-ul-Manajih*, vol. 7, pp. 127)

Signs of ostentation

Dear Islamic brothers! As there are always some symptoms of every disease through which disease is diagnosed, in the same way epidemic of ostentation has also some signs. Let's listen to some of the signs in order to become aware of it and cure it early. Ameer-ul-Mu'minin Sayyiduna 'Ali كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم has stated, 'There are three signs of an ostentatious person:

1. He is lazy in performing virtuous deed when alone but is active when in front of people.
2. He increases his deeds if praised.
3. He decreases his deeds if criticized.

(*Az-Zawājir 'Aniqtirāf-il-Kabāir*, vol. 1, pp. 86; *Nayki ki Da'wat*, pp. 80)

Dear Islamic brothers! We should all honestly ponder about whether we are lazy in worship when away from people but display eagerness when in front of people. After performing any pious or noble actions do we unnecessarily inform others of these deeds? When we are praised do we get puffed up in pride and increase these righteous actions? Do we become sad and despondent resulting in a reduction our good deeds if not praised? Do we get pleasure while performing good deeds in the presence of people and get no pleasure with same action when alone? Do we belittle ourselves in front of people by calling ourselves sinner, transgressor, beggar, humble and mean person etc., just to impress them? Taking advantage of our Sunnah-Inspiring Madani outfit and preaching, do we purchase things from the shopkeepers impressed with us so that they sell us goods at a discount or give us things for free? If the answer to these questions is

yes, i.e. it is in the affirmative, then we should repent immediately, and strive to create sincerity in our actions lest we meet our death before we repent, and are thrown into Hell because of ostentation.

عطا کردے اخلاص کی مجھ کو نعمت نہ نزدیک آئے ریا یا الہی
مری زندگی بس تری بندگی میں ہی اے کاش گزرے سدا یا الہی

(Wasail-e-Bakhshish)

Cure the epidemic ‘ostentation’

Dear Islamic brothers! If we find the symptoms of ostentation in our heart then after having repented we should not delay its treatment. If we endeavour to heal our inner self, our outer self will also get cleaned itself. The Beloved and Blessed Prophet ﷺ has stated, ‘One who heals his inner self, Allah عزوجل will heal his outer self (as well).’ (Al-Jami’-us-Saghir li-Suyuti, pp. 508, Hadis 8339)

1. Seek help through Du’a (supplication)

The first of cure of ostentation is that make the following Du’a in the merciful court of Allah عزوجل: ‘O Rab of Mustafa! Cure me of the epidemic of ostentation. Fill my empty begging bowl with the immortal wealth of sincerity. I have to face the enemy who sees me. I cannot see him but You are seeing him. O Allah عزوجل! Protect me from the deception of that enemy. O Allah عزوجل! I seek Your refuge from being considered pious and ascetic by people, whereas I am actually deserving of torment in Your court’.

حُبِ دنیا سے تو بچا یا رب عاشقِ مصطفیٰ بنا یا رب
حِرصِ دنیا نکال دے دل سے بس رہوں طالبِ رضا یا رب

(Wasail-e-Bakhshish, pp. 79, 81)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

2. Never remain heedless of the harms of ostentation

Dear Islamic brothers! The second cure of ostentation is that one should never be heedless to the harms of ostentation. Obviously, we like something for as long as it is beneficial to us, but once we become aware of its harms, we avoid it. For example, if some Islamic brother who likes honey because of its sweet taste is informed that the honey he is going to drink has poison mixed in it, he would not drink it because of fear of the poison, and would be unconcerned of its sweet taste. Similarly, when a person showing off by informing people of his good deeds is praised; his Nafs certainly gets immense pleasure, even making him to easily bear even the hardship of worship. But however if he is aware and alert to the harms of ostentation which is certainly deadlier than even poison, he will lose interest in this pleasure, and find it easy to avoid ostentation. (Nayki ki Da’wat, pp. 84)

3. Eradicate causes of ostentation

Dear Islamic brothers! The third cure of this epidemic is to eradicate it. There are always causes to every disease. If the cause is removed, the disease will also be cured. In the same way, there are basically three causes of ostentation. If these three causes are removed, it will be very easy to avoid ostentation, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. The causes are as follows: (1) Desire for fame (2) Fear of condemnation (3) Greed for wealth.

(Nayki ki Da’wat, pp. 86)

پیچھا مرا دنیا کی محبت سے چھڑا دے یا رب مجھے دیوانہ مدینے کا بنا دے

(Wasail-e-Bakhshish, pp. 112)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

4. Bring sincerity in your deeds

The fourth cure for ostentation is sincerity. The Beloved and Blessed Prophet ﷺ has stated, 'O people! Perform deed with sincerity for Allah عَزَّوَجَلَّ as Allah عَزَّوَجَلَّ accepts only those deeds performed with sincerity for Him, and do not say this (deed) is for Allah عَزَّوَجَلَّ and for the sake of relationship.' (Sunan Dar Qutni, vol. 1, pp. 73, Hadis 130)

Who is sincere?

An Imam was once asked, 'Who is a sincere person?' He replied, 'A sincere person hides his good deeds as he hides his evils.' Another pious person was asked, 'What's the limit to sincerity?' He replied, '[Its limit is that] you have no desire to be praised by people.' (Az-Zawajir, vol. 1, pp. 90; Nayki ki Da'wat, pp. 89)

یکساں ہو مدح و ذم مجھ پہ کر دو کرم نہ خوشی ہو نہ غم تاجدارِ حرم

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

5. Protect your intentions

The fifth cure for ostentation is to protect your intention. The Blessed and Beloved Prophet ﷺ has said: 'Deeds are based on intentions, and everyone will get what he intended.'

(Sahih Bukhari, pp. 7, Hadis 54)

So, as to avoid ostentation, it is essential to protect your intentions. Every time you perform an action, ponder what you intend to gain by performing it. If you get even a whiff of ostentation, immediately rectify your intention, believing that only the deed performed for the pleasure of Allah عَزَّوَجَلَّ will be accepted. If someone performs a righteous action to impress people, he will be deserving of the punishment of Hell, let alone his action being accepted. Though satan will use every trick, it is equally essential to avoid an ostentatious intention and make a good one, removing satanic obstacles.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

6. Refrain yourselves from satanic whispering while performing worship

Dear Islamic brothers! The sixth cure for ostentation is try to refrain from satanic whispering; because satan tries constantly to whisper into our hearts. Sincerity is the key to the acceptance of deeds. As it is necessary to create sincerity in one's heart prior to performing the deed, it is also equally important to maintain sincerity during the performance of the deed because satan continues to bombard us with his satanic whisperings. Three things are necessary to avoid satanic thoughts during worship: (1) To detect the satanic whispering (2) To despise it (3) To refuse to accept it.

For instance, someone started Salat-ut-Tahajjud with good intentions. During the Salah, satan put his ostentatious satanic whispering into the heart of this person that people would get very impressed with him when they became aware of it. It is now absolutely essential for this person to recognise immediately

that this whispering is from satan. After he has recognised it, he should also despise it considering the fact that the act of impressing people with this religious deed instead of acquiring the pleasure of Allah ﷻ is akin to inviting Divine wrath. He should then ignore the satanic whispering. Although difficult, it is not impossible to avert satanic whispering in this way. Admittedly, it looks very daunting in the beginning, but once a person is steadfast in it having patience for a long time, it becomes easy for him by the blessings and bounties of Allah ﷻ. We have to make the effort, success is granted by Allah ﷻ.

(Nayki ki Da'wat, pp. 94)

7. Hide your good deeds

Dear Islamic brothers! The seventh cure for this epidemic is to hide one's good deeds. If only we could hide our good deeds as we hide our bad deeds and be satisfied with just this thought that Allah ﷻ is aware of our deeds. What else we need! Therefore, we should keep a an eye on our Nafs after we have performed good deeds especially the hidden ones as our deceptive Nafs, has an impulse to reveal our worship, may well try to entrap us into revealing to others the worship we have performed. Our Nafs may deceive us into assuming that if we do not reveal our deeds to others, how will they become aware of this commendable practice, and be able to act upon it as well. And, we will not be able to guide them and promote the call to righteousness etc. If one faces such a situation, he should pray to Allah ﷻ for steadfastness turning his attention to the eternal favour of Paradise that will be given to him as a reward for the deeds he has performed. He should be scared that the one seeking something from the slaves of Allah in exchange for the worship of Allah ﷻ faces divine wrath.

Moreover, it is also possible that he proves himself pious and beloved amongst get dear to people because of revealing his deeds to them but be disliked by Allah ﷻ, causing his deeds to be ruined. He should also make it clear to his Nafs that he cannot 'sell' his deeds in exchange for praise given by the people who are themselves helpless and powerless, and can neither give him sustenance nor have any power over life and death. (Nayki ki Da'wat, pp. 96)

نیکیاں چھپ کر کریں ایسی ہدایت دے خدا

ہم کو پوشیدہ عبادت کی تو لذت دے خدا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

8. Make a regular practice of reciting incantations (Wazaif)

Dear Islamic brothers! In order to avoid ostentation, practice as many of the following four spiritual cures as possible with Salat-'Alan-Nabi once before and after them, besides practicing the previously mentioned cures as well. This will dismiss ostentatious satanic thoughts.

1. Recite this supplication, Allah ﷻ will keep you away from each type (small or great) of ostentation:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ اَنْ اُشْرِكَ بِكَ وَاَنَا اَعْلَمُ وَاَسْتَغْفِرُكَ لِمَا لَا اَعْلَمُ

O Allah ﷻ! I seek refuge in You from committing knowingly an act of polytheism and I seek your forgiveness from committing any such act unknowingly.

2. Whenever you suspect ostentation in your heart, recite 'أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ' and act as if you are spitting towards the left shoulder.
3. Recite 'Surah Al-Ikhlās' 11 times in the morning (i.e. the duration from post-midnight to the glimmering of the first ray of sun is called 'morning'). Even if satan along with his troops tries to make the reciter commit a sin, he will not succeed unless the reciter commits the sin himself.

(Al-Wazifa-tul-Karimah, pp. 11)

4. To recite 'هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ' removes satanic thoughts immediately. (Fatawa Razawiyyah referenced, vol. 1, pp. 770)

کاش لب پر مرے ربے جاری ذکر آٹھوں پہر ترا یا رب

(Wasail-e-Bakhshish, pp. 79)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

What to do if no improvement despite treatment?

Dear Islamic brothers! If there is no improvement despite effective treatment, do not get worried, and continue with the treatment. If you give up treatment, it is as if you have surrendered to satan who would then lead you astray. Therefore, we should continue our efforts getting rid of satan. Here is a summary of what Hujjat-ul-Islam Sayyiduna Imam Abu Hāmid Muhammad Bin Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated in his book 'Minhāj-ul-'Ābidīn' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: If you see that satan continues to disturb you despite you seeking Allah's عَزَّوَجَلَّ refuge from him, it implies that Allah عَزَّوَجَلَّ has intended to test your asceticism, power and patience. That is, Allah عَزَّوَجَلَّ has intended to test whether you fight satan or are defeated by him.

(Minhāj-ul-'Ābidīn (Arabic), pp.46; Nayki ki Da'wat, pp. 106)

May Allah عَزَّوَجَلَّ heal us from the epidemic of ostentation and enlighten our heart with the light of sincerity!

أَمِينُ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Summary of speech (Bayan)

Dear Islamic brothers! Today, we have been privileged to listen to the Madani pearls about ostentation. First of all, we listened to a narration which revealed that ostentatious people will be ashamed and disgraced on the Day of Judgement. Then we listened to some blessed verses and Ahadis in the condemnation of ostentation, in that ostentation not only wastes the reward of the act but also the act becomes the cause of the displeasure of Allah عَزَّوَجَلَّ, in fact, ostentatious person is a leader of stupid people who makes such a deal which is total loss; next, we listened to the definition of ostentation that, performing worship other than the pleasure of Allah عَزَّوَجَلَّ is called ostentation. After that, some examples of ostentation were described, through which, we became aware how secretly it enters into a good deed that even the ostentatious

person himself remains unaware of committing it. So, we have to be scrupulously careful in order to refrain from it.

Then, we listened to three signs of ostentation, reported by Sayyiduna ‘Ali رَضِيَ اللهُ تَعَالَى عَنْهُ that, one becomes lazy while performing virtuous deeds in seclusion but becomes active while performing among people, he increases his deeds if he is praised and decreases his deeds if criticized. Then we listened to some cures in order to get rid of this deadly and internal epidemic as well as to save the reward of our virtuous deeds through which we came to know that making Du’a in the court of Allah عَزَّوَجَلَّ, hiding virtues, performing good deeds in seclusion or amongst people equally in the same manner, developing sincerity in our deeds, avoiding satanic whispering etc., all are the different method of curing ostentation. In order to gain more information about the cure for ostentation and other related internal deadly epidemics, read books ‘Ostentation’, ‘Information about Internal Epidemics’ and ‘Ihya-ul-‘Uloom volume 3’. اِنْ شَاءَ اللهُ عَزَّوَجَلَّ. Which will prove very beneficial for you.

The introduction of Majlis Madani Muzakarah

Dear Islamic brothers! Knowledge is an everlasting wealth. In our Deen-e-Islam, innumerable excellences have been mentioned for seeking ‘Ilm-e-Deen (knowledge of Deen). Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has started a question answers series implementing the saying ‘Knowledge is a collection of countless treasures and question is a source of acquisition of it.’ In the organizational terms, it is called ‘Madani Muzakarah’.

The blessed company of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ is indeed a great privilege. Taking advantage of his company, a large number of Islamic brothers attend ‘Madani Muzakarabs’ during which they ask questions about beliefs and deeds, Shari’ah & Tariqah, history & biography, science & medicine, morality & spirituality, Islamic & economic information, social & (Dawat-e-Islami’s) organizational matters and many other topics. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ provides logical answers full of the love of the Blessed and Beloved Rasul صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Majlis Madani Muzakarah is privileged to present these Madani Muzakarah in written, audio and video form with the sacred passion of conveying these interesting Madani pearls full of wisdom to the Muslims, living throughout the world. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ until now, Majlis Madani Muzakarah has privileged to present 319 Madani Muzakarabs in audios and videos as well as 5 Madani Muzakarabs in written form and further efforts in this regard are continued. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ By reading and listening to Madani Muzakarabs, we not only acquire the wealth of love for Allah عَزَّوَجَلَّ and His Blessed Rasul صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, reforming our apparent and internal state and improving our faith and deeds but also obtaining a matchless treasure of information about Shari’ah, medication, history and organization etc., Which ignite the passion of seeking more ‘Ilm-e-Deen.

Take a part in Madani work

It is a Madani request to you to attend these Madani Muzakarabs and also motivate other Islamic brothers to do so. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Attending Madani Muzakarah is also a one of the 12 Madani works. Remember! Holding gatherings and exhorting for the reform of people with the intention of conveying Madani pearls, full of knowledge and wisdom is a way of our blessed predecessors. It is reported that Sayyiduna Shaykh Abu Mudayn رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was an Abdāl (higher rank of saint) of high rank. He used to address in the Jami’ Masjid of Undulus after Salat-ul-Fajr. Once, a few monks entered the Masjid wearing Islamic dress. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ paused a while before starting his address; then a tailor entered, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ inquired the cause of his late arrival, he replied, ‘I was making the caps on your order which caused me delay’. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ took the caps and made the monks wear these caps. People were very surprised on this act. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ started his address, in which, he also mentioned that, ‘O the poor! When the winds blow upon the blessed

and fortunate people with the commandments of Allah ﷻ, they extinguish every fire of candle light.’ Then he ﷻ took a breath which extinguished approximately 30 candles of Masjid. He ﷻ raised his head and stated, ‘There is no deity except Allah ﷻ. O the poor! When these divine favours enlighten the dead heart, they lead peaceful lives, every darkness become enlightened for them.’

Shaykh Abu Mudayn ﷻ took a breath after that, and all the candles gained their lights back. He ﷻ fell prostrate while interpreting blessed verse which is about prostration and people also did the same then and the monks got scared of humiliation and fell prostrate too. He ﷻ prayed in prostration in this manner that, ‘O Allah ﷻ! You know better the expedience of your bondsmen and the plans of your creature, these monks are laid in prostration in your court; I have changed their apparent look and no one can change their internal states except You; I have made them sit at the door of Your mercy, You take them out of the darkness of infidelity and enlighten them with Iman.’

The monks had entered into fold of Islam and the impurities of infidelity and Shirk had also removed from them even before they raised their head. They came in the presence of Shaykh and repented on his hand.
(*Hikayatayn aur Nasihatayn*, pp. 313)

Dear Islamic brothers! Have you seen the great effectiveness of the speech (Bayan) of Awliya Allah and their company? If any non-believer joins the company of any saint then the Madani pearls addressed by the saint, penetrates into the heart of that non-believer with the blessing of saint’s blessed company and he embraces Islam. These pious bondsmen of Allah ﷻ always call the people towards righteousness through their exhortation and addresses.

It is reported that Sayyiduna Shaykh Muhiyyuddin Sayyid ‘Abdul Qadir Jeelani ﷻ addressed to people from 521 Hijri to 561 Hijri. And he ﷻ himself stated, ‘On my hands, more than 500 non-believers embraced Islam and the number of robbers, dacoits, people indulged in immoral activities, vicious people, innovators in religion repented on my hands is more than one hundred thousand.

(*Bahjat-ul-Asrar*, pp. 184)

By the blessings and favours of Sayyiduna Shaykh ‘Abdul Qadir Jeelani ﷻ, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri ﷺ also provides the Madani pearls of exhortation and address through Madani Muzakarabs. These Madani Muzakarabs are not only the source of acquiring of precious information but also, by the blessing of it, people get reformed and many ill-believers repented and become true Muslim by adopting correct beliefs. Let us listen to a beautiful Madani parable in this context:

Repentance of communists

A responsible Islamic brother of Sukkur (Bāb-ul-Islam, Sindh) has stated: Although the message of Dawat-e-Islami had reached ‘Attārābād (Jacobabad) which is situated near Sukkur, there was still a need to improve Madani work. The Islamic brothers of ‘Attārābād were very weak in organisational matters. They often used to demand that the Muballighīn from Sukkur be sent to ‘Attārābād for the improvement of Madani work. In view of their constant demand, we made a lot of individual effort in Ramadan (1410 A.H. 1990) and persuaded the Islamic brothers of ‘Attārābād to take part in the collective I’tikāf that was going to be held in Sukkur. As a result of the concerted efforts, numerous Islamic brothers from ‘Attārābād performed I’tikāf in Munawwarah Masjid, Station Road, Sukkur.

Prior to the I’tikāf, not even a single Islamic brother knew how to deliver Dars from *Faizān-e-Sunnat* but seventeen Islamic brothers became Mu’allims (those who give Dars) and Muballighs (preachers) in that collective I’tikāf by the blessings of the company of the devotees of Rasul, ﷺ. They adorned their faces with blessed beards and their heads with crowns of green turbans. They were given organisational responsibilities for the Madani work of Dawat-e-Islami. Somehow, some communists (non-Muslims) also

came close to the Madani environment. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ All of them repented of their unbelief, read the Kalimah and embraced Islam. Moreover, they made the intention to spend the rest of their lives in the Madani environment of Dawat-e-Islami.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! At present, the Islamic brothers of 'Attārābād who were blessed with the privilege of taking part in the collective I'tikāf of Ramadan (1410 A.H.) and the newly reverted Muslims who repented of communism are now excellent Muballighs, able enough to deliver Sunnah-Inspiring speeches in large gatherings even in the global Ijtimā'. They also hold important responsibilities in various provincial Majālis and are striving to reform themselves and the people of whole the world. May Allah عَزَّوَجَلَّ bless us and them with steadfastness in the Madani environment of Dawat-e-Islami.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In the ending of my speech, I would mention the excellence of Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of 'Ummah, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'He who loves my Sunnah, loves me, and he who loves me will be with me in Jannah.' (Mishkat-ul-Masabih, vol. 1, pp. 55, Hadis 175 - Dar-ul-Kutub 'Ilmiyyah, Beirut)

سَتِّينَ عَامَ كَرِيں دین کا ہم کام کریں نیک ہو جائیں مسلمان مدینے والے

Wearing shoes: 7 Madani pearls

1. Saying of the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Wear shoes amply for it is as if one is on a ride (that is, he does not tire much) as long as he is wearing shoes.' (Sahih Muslim, pp. 1161, Hadis 2096)
2. Clean out the shoes before wearing them so that any insects or stones are removed.
3. First put on the right shoe then the left. When taking them off, take off the left one first then the right.
4. Men should wear men's shoes and women should wear women's shoes.
5. Sadr-ush-Shari'ah, Badr-ut-Tariqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, 'Women should not wear men's shoes. Furthermore, all those things which differentiate the two genders are not allowed for the opposite, whether it is the action or appearance. Neither men should adopt feminine styles nor women should adopt masculine styles.' (Bahar-e-Shari'at, pp. 65, vol. 16)
6. When you sit down take off the shoes as this gives comfort to the feet.
7. One of the causes of destitution is to leave the shoe lying upside down when found like that. If you see a used shoe upside down, put it upright.

To learn various Sunnahs, buy and read the books *Bahar-e Shari'at* volume 16 comprising of 312 pages and *Sunnatayn aur Adab* comprising of 120 pages, both published by Maktaba-tul-Madinah. One of the best ways to learn Sunnahs is to travel in the Madani Qafilah of Dawat-e-Islami with the devotees of the Beloved Prophet.

خوب ہوگا ثواب اور ٹلے گا عذاب
پاؤ گے بخششیں، قافلے میں چلو
دل پہ گر زنگ ہو، سارا گھر تنگ ہو
داغ سارے ڈھلیں، قافلے میں چلو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



The six types of Salawat-‘Alan-Nabi that are recited in the Sunnah-Inspiring weekly Ijtima’ (congregation) of Dawat-e-Islami:

1. The Salat-‘Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِي الْقَدْرِ الْعَظِيمِ
الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-‘Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afzal-us-Salawat ‘ala Sayyid-is-Sadat*, pp. 151)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.’ (*ibid*, pp. 65)

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-‘Alan-Nabi, 70 portals of mercy are opened for him. (*Al-Qaul-ul-Badi’*, pp. 277)

4. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا that the Noble and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.’ (Majma’-uz-Zawaid, pp. 254, vol. 10, Hadis 17305)

5. The reward of 600,000 Salawat-‘Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بَدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Sawi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي reports from some saints of Islam that the one reciting this Salat-‘Alan-Nabi once receives the reward of reciting Salat-‘Alan-Nabi 600,000 times.

(Afzal-us-Salawat ‘ala Sayyid-is-Sadat, pp. 149)

6. Nearness to the Distinguished Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddiq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When he recites Salat upon me, he does so in these words.’

(Al-Qaul-ul-Badi’, pp. 125)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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